

ancient sacred book of the Iranians, we learn that on the ten nights of the festival the souls of the dead (the Fravashis) were believed to go about the village asking the people to do them reverence, to pray to them, to meditate on them, and to furnish them with meat and clothes, while at the same time they promised that blessings should rest on the pious householder who complied with their request.<sup>1</sup> The Arab geographer Albiruni, who flourished about the year niong the one thousand of our era, tells us that among the Persians of ^time the Jagt fiye ^% of the month Aban were called

Farwardajan. "During this time," he says, "people put food in the halls of the dead and drink on the roofs of the houses, believing that the spirits of their dead during these days come out from the places of their reward or their punishment, that they go to the dishes laid out for them, imbibe their strength and suck their taste. They fumigate their houses with juniper, that the dead may enjoy its smell. The spirits of the pious men dwell among their families, children, and relations, and occupy themselves with their affairs, although invisible to them." He adds that there was a controversy among the Persians as to the date of this festival of the dead, some maintaining that the five clays during which it lasted were the last five days of the month Aban, whereas others held that they were the five supplementary days which were inserted between the months Aban and Adhar. The dispute, he continues, was settled by the adoption of all ten days for the celebration of the feast.<sup>u</sup>

translated and edited  
 sky and the earth, etc., had each a  
 Edward Sachau (London,  
 Fravashi." Compare *id.*, *Onnazd et*  
 I<sup>a</sup> the *Dinkani*<sup>a</sup> a  
*Ahriman* (Paris, 1877), pp. 130 *sqq.* ;  
 which seems to have  
 N. Soderblom, *La Vie Future d'apres*  
 the first half of the  
*Le Mazdtisme* (Paris, 1901), pp. 7 *sqq.*  
 A.D., the festival is  
 A different view of the original nature  
 "those ten days which  
 of the Fravashis was taken by C. P.  
 winter and i<sup>a</sup>crmina-  
 Tiele, according to whom they were  
 because the five Gathie  
 essentially guardian spirits. See C. P.  
 are for that purpose."  
 Tiele, *Geschichte der Religion in Alter-*  
*days*" the writer  
*turn* (Gotha, 1896-1903), ii. 256\*<sup>a</sup>. means the five supplementary  
 days added  
<sup>1</sup> *The Zend-Avesta*, translated by  
 the twelfth month to  
 James Darmesteter, Part ii. (Oxford,  
 of 365 days. See  
 1883) pp. 192 *sq.* (*Sacred Books of the*  
 translated by E.W. West,  
*East*, vol. xxiii.). Part iv. (Oxford, 1892) p.  
<sup>17</sup> (*The*  
<sup>2</sup> Albiruni, *The Chronology of Sacred Books of the*  
*East*, vol. xxxvii.).

by Dr. C.  
 1879), p. 210.  
 Pahlavi work  
 been composed in  
 ninth century  
 spoken of as  
 are the end of the  
 tion of the year,  
 days, among them,  
 By " the five Gathic

at the end of  
 complete the year  
*Pahlavi Texts*